

the Living **CHURCH**



March 18, 1956

20 cents



"And the mountains will be cleft
under Him; and the valleys will be
cleft like wax before the fire, like
waters poured down a steep place."
(Micah 1:4.)

RNS

BOOKS

An Unfamiliar Outlook

THOMAS CRANMER: THEOLOGIAN. By G. W. Bromiley. Oxford University Press. Pp. xxviii, 108. \$3.25.

The past dozen years have seen a full spate of books, pamphlets, and articles dealing with Archbishop Cranmer, particularly in regard to his Eucharistic teaching. It is, therefore, high time that we should have a book which presents a balanced survey of his theology as a whole. G. W. Bromiley's recently published *Thomas Cranmer: Theologian* has appeared in time for the 400th anniversary, March 21st, of his death at the stake.

Unlike many of those who have attempted to write on Cranmer, Dr. Bromiley has a background of specialized study in the theology of the 16th-century reformers. This has both advantages and disadvantages. On the one hand, this author knows his subject well, and the personal beliefs which he professes are on the whole those held by such men as Cranmer, Vermigli, and Bullinger. On the

other hand, this is a type of theology almost completely unknown to most of us: the terminology, the thoughts, and the outlook which it involves will be unfamiliar even to well informed Anglican readers.

The material is admittedly technical, but Dr. Bromiley has a gift for presenting it in a clear and readable manner. It must be recognized, however, that so brief a book as this is only intended as an introductory or preliminary study of the subject. The author is at pains to show first of all that, although Cranmer was never an original thinker, he had an excellent grasp of the Bible and the Fathers, and was fully conversant with contemporary theological literature and controversy. Bromiley then devotes most of his attention to Cranmer's views on Authority, Justification, Faith, and the Sacraments. He regards Cranmer's treatises, like all polemical writings, as rather one-sided and negative, but he insists on the value of Cranmer's fundamental insights.

It is noticeable that the concepts Bromi-



THOMAS CRANMER, no original thinker, yet conversant with contemporary controversy.

ley discusses have little direct relationship to the generally recognized teachings of the Prayer Book; indeed he rarely alludes to the latter. The narrow range of footnotes is regrettable. An introductory book such as this loses much of its value if (as in this case) it fails to guide the reader on into a wide variety of other sources.

On the whole, Bromiley's work will be of interest to students of the history of doctrine, but it will not be of use to the

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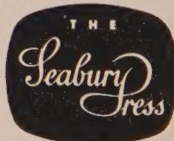
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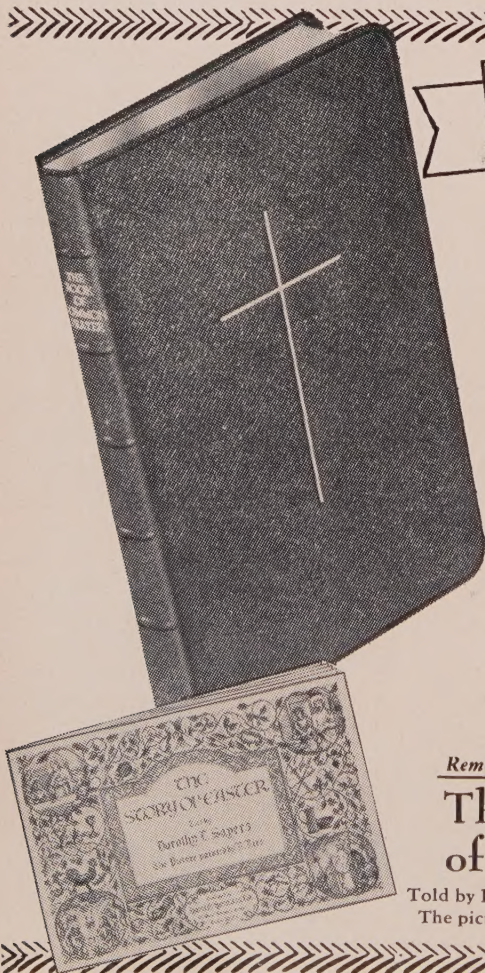
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BENEFITS OF HIS PASSION. By C. H. Dodd. Abingdon Press. Pp. 62. \$1.

THE CROSS IN THE OLD TESTAMENT. By H. Wheeler Robinson. Westminster Press. Pp. 192. \$3.

With the date of this issue begins Passiontide, in which the Church commemorates with increasing emphasis the agony that the Son of God endured for our salvation.

Two books geared to this theme are C. H. Dodd's *Benefits of His Passion* and H. Wheeler Robinson's *The Cross in the Old Testament*.

Benefits of His Passion is a small book by a well-known New Testament scholar which tells, in simple language, the meaning of our Lord's action upon the Cross. Its six chapters would provide spiritual reading for Holy Week at the rate of about five minutes a day.

The Cross in the Old Testament is a republication, in response to many requests, of three monographs by a well-known Old Testament scholar who died about 10 years ago. The monographs brought together in this volume are: *The Cross of Job* (1916), *The Cross of the Servant* (i.e., the Suffering Servant of II Isaiah, 1926), and *The Cross of Jeremiah* (1925).

Dr. Robinson relates these three "crosses" to the Cross of Christ.

In Brief

A THREE HOURS' MEDITATION By H. C. Robins, Dean Emeritus of Salisbury. Morehouse-Gorham. Pp. 34. Paper, 50 cents.

Addresses for the Good Friday Three Hours' Service, given "over many years in a long ministry" and here brought together to be of use to others who have to conduct this service.

THE STORY OF EASTER. Told by Dorothy Sayers. The Picture Painted by B. Biro. Seabury Press. 75 cents.

THE PILGRIM'S PROGRESS. Adapted from John Bunyan's Story by Geoffrey Murray. The Picture painted by Robin Jacques. Seabury Press, 1955. 75 cents.

Two lovely folders (each with mailing envelope). Each tells the appropriate story and has a picture illustrating it, with windows to be opened, like an "Advent" card.

The Story of Easter starts with Palm Sunday and concludes with the Ascension, but does not provide for all the days of Eastertide.

the Living CHURCH

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

March

18. Passion Sunday
25. Palm Sunday
26. Monday before Easter
27. Tuesday before Easter
28. Wednesday before Easter
29. Maundy Thursday
30. Good Friday
31. Easter Even

April

1. Easter Day.
2. Easter Monday.
3. Easter Tuesday.
4. Associated Church Press annual meeting, Toronto, Can., to 6th.
6. Eastern Oregon convocation, to 8th.
7. Guild of All Souls annual meeting, Church of Our Savior, Chicago.
8. First Sunday after Easter. Nevada convocation. Oregon convention, to 10th.
9. The Annunciation.

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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Christ's Own Prayers

The Lord's Prayer is not the only recorded prayer of Christ

By Elaine Stone

Jesus was a man of prayer, who taught His disciples to pray. Indeed, the greatest teaching method is that of personal example. In addition to the numerous references in the Gospels to the fact that our Lord prayed,* there are also recorded for us a number of different prayers of His.

The prayer most familiar to everyone is that known as the Lord's Prayer. It is found in St. Matthew 6:9-13 and in St. Luke 11:2-4. We are indeed fortunate in having recorded in the Gospels such an all-inclusive prayer, given us by our Lord Himself. It is perhaps the only prayer that is shared in common by all bodies of Christians.

As a good Jew, our Lord offered prayer whenever He sat down to eat. There are six accounts of miraculous feedings recorded for us in the Gospels. In every instance Jesus offers thanks over the food. Some of the accounts say that he "blessed" the food, but this expression must be taken as the equivalent of "gave thanks," for this is what every Jew did when he blessed food.

One of our Lord's prayers of thanksgiving is actually given for us. It follows the account, in St. Luke, of the return of the "seventy" from the mission on which Jesus had sent them. They report to Him their success in casting out "devils" (or evil spirits) and He rejoices and gives thanks:

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight" (St. Luke 10:21; see also St. Matthew 11:25-26).

What about the other kinds of prayer — praise, confession, intercession, and petition?

Praise is found in the Lord's Prayer — in "Hallowed be thy Name," which is really not so much a petition as an affirmation of praise. The doxology of the Lord's Prayer — "For thine is the kingdom, and the power, and the glory, for ever and ever" — is certainly praise; and, while this is not found attached to the Prayer in the best manuscripts, it is a devotional form that our Lord might well have used from time to time.

We should hardly expect to find our Lord — who knew no sin — using prayers of personal confession. Yet, in "Forgive us our trespasses" of the Lord's Prayer, He taught us to use such forms, and in the prayer from the Cross, "Father, forgive them, for they know not what they do," prayed for God's forgiveness of others.

There are many examples of petitionary prayer from our Lord's lips. The Lord's prayer itself is composed of many petitions — from prayer that God's will be done to prayer for our daily bread.

Our Lord's longest prayer occupies

an entire chapter, St. John 17:1-26. This is a prayer of supplication and intercession for those that are His own and their unity in Him and the Father.

The most touching of all our Lord's prayers are the petitions which He made to his Father on the night before He suffered: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." This prayer occurs in slightly different forms twice in St. Matthew and once each in St. Mark and St. Luke (St. Matthew 26:36-46; St. Mark 14:32-42; St. Luke 22:39-46). It is a wonderful example of our Lord's perfect obedience to the will of His Father, and we should use it often ourselves when trouble oppresses us, for we have come to our own Gethsemane.

This prayer is not recorded in John, but one very similar occurs in John 12:27 when Jesus, in speaking of His coming death, said to His disciples and to certain Greeks standing by: "Now is my soul troubled; And what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

It would seem that these last four words — "Father, glorify thy name" — sum up what ought to be the end and purpose of all prayer — whether of thanksgiving or petition — namely, the adoration of God and submission to His will. Wherefore, with our Lord we say: "Father, glorify thy name."

*These will be found in any Bible Concordance, under "pray."

To be a good Anglican requires a degree of balance and perspective which the zealot neither understands nor wants

Church or Party?

By the Rev. H. Ralph Higgins

Rector, St. Mark's Church, Evanston, Ill.*

"I beg of you all to drop these party-cries. There must be no cliques among you; you must retain your common temper and attitude."

— I Corinthians 1:10
(Moffatt's translation)

Paul had his troubles. Not only did he have to contend with the natural perils of contemporary travel by land and water, not only did he have to fight the good fight against the enmity of the Jews, not only did he have to defend the faith against the pagans, he had also to deal with contentions in the ranks of the faithful.

The opening chapter of his first letter to the Corinthian Church states a problem which, through the intervening centuries, has constantly bedeviled the Christian community — the problem of partisanship. In the Corinthian Church there were three parties — the party of Apollos (Paul's brilliant successor at Corinth), the party of Peter (Peter had probably visited Corinth), and the party of Paul himself. Paul reprimands them all; they are Christ's people — they are to put Christ first and follow him. They are Christians, not Apollonians or Peterites or Paulists.

The partisans, who as always were more zealous to gain their point than to be faithful disciples, were threatening to ruin the very work they pro-

fessed to love. So Paul admonishes them:

"I beg of you all to drop these party-cries. There must be no cliques among you; you must retain your common temper and attitude."

Had Paul's wise counsel been heeded through the centuries there would have been no schisms in the Body of Christ and the Church today would be the one communion and fellowship which Christ intended.

Granted that most partisans are sincere in their beliefs, the damage they do often has proved irreparable. It is one of the happier aspects of our day that there is now abroad in the world a vigorous effort to submerge partisan-

ship in the greater task of united Christian discipleship. If this healing work is to grow and prosper to the end that we all be one in Christ, it is incumbent on each and every body of Christians to drop their party-cries and to achieve that common temper and attitude which the Apostle advocated.

Quite apart from the formidable task which still confronts the Anglican Communion as it seeks, through its relationships with other Christian bodies, to achieve a reunited Christendom, there remains for us the urgent task of putting our own household in better order. A large part of this problem springs from the existence within Anglicanism of our own special brands of partisanship.

Questions which inevitably are asked by all who first become acquainted with our Church are: "What is the difference between High Church and Low Church?" "Why are there different parties in the Episcopal Church?" "How did they arise?"

While from the beginning there have been different points of view about the number of beliefs and practices of our religion, the party system as we know it today originated from the comprehensive character of the English Reformation. When England threw off the yoke of Rome the English Church found itself between two fires. There were the Papists who were sworn to force the return of the English Church to Papal obedience, and there were the Puritans who wanted the Church of England to overthrow Episcopacy and become one with the



*From a sermon preached January 15, 1956.

reformed churches of the continent. Under Elizabeth I, the Church of England settled upon a middle course which it has retained ever since, but not without continuing tensions which have sometimes occasioned disastrous internecine warfare.

The Anglican middle way of the Elizabethan Settlement was characterized by four marks: the continuance of the apostolic ministry of Bishops, Priests, and Deacons; the opening of the English Bible to the people and the acceptance of the Scriptures as the sufficient basis of doctrine; the Book of Common Prayer; and the substitution of royal authority for papal sovereignty. These four marks continue to characterize worldwide Anglicanism except that in countries which have rejected monarchy the fourth mark has been eliminated.

Since Anglicanism is admittedly and intentionally comprehensive, it is understandable that some will emphasize some elements at the expense of others. This is the basis of the party system in our Church. Those who stress the apostolic and sacramental nature of the Church, exalt Episcopacy and the priesthood, venerate tradition, subordinate lay leadership, emphasize rules and regulations of private and public devotion, and prefer ornate ceremonial — these (in general) are called variously High Church or Anglo-Catholic. Those who are more concerned with Bible teaching, preaching, simplicity in worship, a more moderate view of the nature of the Church and the sacraments, democratic practices, missionary work, and interdenominational and community activities — these (in general) are called variously Low Church or Evangelical.

Both main parties have made great and necessary contributions to the life of our Church and to Christendom as a whole. Men like Andrewes, Laud, Herbert, Ken, Newman, Keble, Pusey, and Gore in England, and Hobart and DeKoven in America are illustrative of High Churchmanship. Men like Tiltonson, Burnet, John Wesley (who remained an Anglican to his dying day), Wilberforce, Simeon, and Shaftesbury in England, and Griswold and Phillips Brooks in America are illustrative of Low Churchmanship.

In addition to these main parties, and to a degree merging at points with them, there is a third group less easy to define. It consists of those somewhere midway between the two extremes already mentioned. For want of a better term such individuals may



THE AUTHOR: Church is not political society.

be called "central Churchmen." They account, perhaps, for the great majority of Anglicans.

Once we understand the origin of the parties within Anglicanism we can appreciate their special value. The presence of parties in the Church is a safeguard of the comprehensive character of our Communion. They offer a protection against one-sidedness. If one group becomes aggressive for Catholic principles, the other group tends to counter with a reminder of our Protestant heritage. These parties also provide a greater and richer variety of thought and practice than otherwise would be possible.

On the other hand, there are many and grave dangers associated with the party system. There is always the danger that a party will surrender to bigotry and intolerance. It is not unusual for one party in the Church to talk and act as though they alone were the "True Church" and all who do not follow their party line are heretics or schismatics. There is also the hindrance which partisanship often occasions to movements looking toward the reunion of Christendom. Some high-sounding arguments for the position of our Church sometimes seem but thinly veiled boasts of sectarian superiority.

Perhaps the most dangerous aspect of Church partisanship is to be seen in its political implications. The temptation is great that the zealous party man will become so enamoured of his own doctrine and so blind to the position of all who do not completely agree with him that he concludes that

any means will justify the end of compelling conformity. Church politics is always so much more bitter and destructive than secular political activity. Both Anglo-Catholics and Evangelicals have been guilty of partisan politics at times and when they have so behaved they have never failed to do much harm.

It is one thing to seek to persuade others by the light of reason and the worth of personal example; it is altogether another thing to seek to force all to adopt a party line and by political action to control the institutions and machinery of National, Diocesan, or Parish life. One can be a sincere Anglo-Catholic or a dedicated Protestant and yet remain loyal to the basic comprehensiveness of Anglicanism, but once the comprehensiveness of Anglicanism is used as a tool to secure party ends, there is naught but heartache and disaster.

The greatest danger to our Church comes, as it always has, from the extremists. Granted that it is of the very genius of Anglicanism to permit the widest possible freedom of thought and action provided the basic unity be protected, it does not help the Church when one party speaks and acts as though it, and it alone, represents the whole Church.

Although we Anglicans glory in our comprehensiveness, there is no doubt that the price we have had to pay has been heavy. Many Anglo-Catholics have eventually drifted to Rome, some act as though they would be happier if they followed suit, while many more have sought to achieve their ends by actions quite foreign to the irenic spirit of Anglicanism. Some Evangelicals have been so anxious to achieve Christian reunion at any price that they have been willing to do what the Church refused to do at the Reformation and surrender to an out-and-out Protestantism. Neither group represents the real genius of our Church.

While the existence of parties within Anglicanism is a guarantee of variety, there is urgent need of moderation from both the extreme right and the extreme left. What specifically can be done to ease tensions which go beyond the requirements of spiritual health and threaten the life of the body?

One urgent need is semantic in nature. If everyone speaking or writing on the subject were required to define his terms much needless argument would be spared. Some people use the term Catholic as synonymous with pan-

sorts and conditions

tisan definition; others use it as synonymous with Roman Christianity; still others sufficiently broadly to include much or all of orthodox Protestantism. On the other hand, some people use the term Protestant as synonymous with every form of Christianity which does not acknowledge the Roman obedience, while others limit the meaning to a rejection of specific medieval corruptions of historic faith and practice. That the Anglican Church claims to be both Catholic and Protestant, Orthodox and Reformed is generally admitted, but what these terms really mean continues to be far from clear. A simple, unequivocal definition of a few basic terms would help a lot, but it is most unlikely that simple, unequivocal definitions will be adopted.

Because of the very comprehensive character of Anglicanism, it is essential that the spirit of tolerance be safeguarded. Where the Church has declared itself clearly and unequivocally, whether in doctrine or practice, simple integrity demands conformity. But where the Church has deliberately refrained from rigid definition of either faith or practice the very existence of our Church, to say nothing of the success of its special mission, requires respect for differences — not mere toleration but respect based on understanding and made manifest in a spirit of good will.

Yet the dangers remain. In some ways to be an Anglican is a most difficult commitment. Those who are sure that there is only one right point of view are not likely to be happy in our Church, and they may do much damage. On the other hand, those who, while preferring their own particular views, are big enough to subordinate party principles to the best interests of the Church as a whole are of priceless value to us. To be a good Anglican requires a degree of balance and perspective which the zealot neither understands nor wants.

So, whether one be High Church, Low Church, or Central Church, the Anglican way requires of its members sound knowledge and a more than usual degree of sympathetic understanding. Our greatest dangers lie in intolerance, bigotry, and politically oriented partisanship. Against these we need constantly to be warned, as Paul warned the Corinthian Christians of his day.

The Church is the Body of Christ, not a political society.

THIS IS the time of year that the New Englanders call "mud-time," when springs turn up in the middle of paths and roads, and snow-fed freshets course down the ditches. My boyhood was spent in Wisconsin, not New England. We had the snow, but not the terrain, for the unexpected springs. Nevertheless, the roadside ditches were satisfactorily full of flowing water and childish dams and canals and other muddy masterpieces of engineering made this one of the satisfying seasons of the year.

IT IS a bad time of the year for shoes, especially new ones. The unwary parent, misled by sunny skies and dry sidewalks, is likely to relax in the fight to keep the child in overshoes. It is much too cold for bare feet. So, across the country, thousands of pairs of new shoes are being scraped and set aside to dry, made disreputable in one day.

ON A WARM day, with a southwest breeze blowing, thousands of tiny children (the little brothers and sisters of the dam-builders) strike out in quest of adventure and, after turning a corner and crossing a street, wind up hopelessly lost. As one of the more composed of these explained to the policeman, "I'm not lost. I know where I am, I just don't know where my house is."

ALL OF WHICH has an obvious relationship to the question of proving the existence of God, the subject of a letter from the Rev. Dr. Arthur A. Vogel in this week's issue. Fr. Vogel is commenting on a previous column in which the classical proofs were summed up.

GOD DOES have to be sought, just as ditches have to be dammed, shoes ruined, and mislaid residences located. We must cope with the universe, and even with the Maker of the universe, simply to fulfill our destiny as human beings. A child must go adventuring. A rational being must reason.

HOWEVER, in using the phrase, "Seeking Him who does not have to be sought," with which Fr. Vogel takes issue, I was not thinking of mankind's need for activity. What I had in mind rather was mankind's need for God. And here, I must admit, it has always seemed to me that to ride out in search for God, or to prove His existence by the exercise of reason, is at best the long way around to the goal.

"SEEK" is a word of more than one meaning. We must seek God in the

sense of resorting to Him, or turning to Him, as the Bible says: "Seek Me and ye shall live." But the more precise meaning of "seek" — "to go in search of" — is the sense in which I was using it in saying that the cosmic detective story had the overtones of a comic story.

"TURN BACK!" said Ezekiel, using a Hebrew word that may underlie the language of St. John the Baptist. "Change your mind!" says the Greek word used by the Gospel writers in recording John's preaching. "Re-think!" says the Latin word that we have Anglicized as "Repent" — for the Kingdom of Heaven is at hand. In modern idiom, the nearest equivalent might be: "Wake up!" Or even, "Use your head."

BASICALLY, the admonition to seek God is a brusque reminder to be practical rather than an invitation to be philosophical. It has more in common with "Think what you've done to your shoes!" than with "Try to remember your address."

THE EFFORT of the philosopher to know about God and the soul's vocation to know God are different things. Some people know God very well, knowing very little about Him; others know a great deal about Him without having as yet made His acquaintance. However, in divine affairs, as in human, the normal situation is for "knowing" and "knowing about" to go hand in hand. The person who knows God is enthusiastic about knowing more about Him. The person who knows something about Him is powerfully drawn toward knowing Him. It is said that General Lew Wallace began writing Ben Hur as an agnostic but completed the book a Christian. The lost child will certainly find his house quicker if he begins to realize that its location has become a problem.

YET it is still true that God has come in search of us and that the major task of those who want to find God is to turn around and be found. At some point in our human searching we have to come to the realization that He is, and has always been, right at hand, waiting for us to repent — to wake up — and see Him with the eyes of Faith.

HE IS not, like a human parent, preoccupied with other things while we turn ourselves into problems. He has been with us every step of the way, waiting for the moment when it will occur to us to turn.

PETER DAY.

What one community did to alleviate the loneliness of aged patients in local nursing homes

By Miriam Righter

Experiment in Good Works

A group of women in a midwestern town is conducting an experiment in "good works" that may be far reaching. The plan incorporates the simple idea of making personal calls upon the aged patients in local nursing homes.

Many of these persons are wards of the county, some are without relatives, and many are bedridden, senile, and forgotten souls. The diagnosis of their complaints is identical: bedridden, seriously ill, unwanted by families, lonely.

The project might well have been initiated by the Church, but the social welfare agency of the county conceived the plan and it is being carried out under its jurisdiction. However, the churches of the town have coöperated fully and an amazing start has been made.

As a first step, a chart was made, listing all the patients, their conditions, and the months in which their birthdays occur. Groups of women have been assigned certain months in which to visit the homes. The callers have been given particular patients, and have been briefed regarding their approach to the proprietor of the home and the patient's condition. They have been urged to meet all the patients and to be alert to the needs of all.

The callers have been asked to take a small individual birthday cake and a simple gift, and to go on the day appointed. The plan has a twofold purpose: the aged person feels that the world has not forgotten him, that he has made a friend; the caller has been awakened to the needs of the aged in his community, and has been given a task to do for someone else.

There are many who are willing and desirous of doing small charitable acts, but they lack originality in seeing

the needs of others, or the boldness to grasp the opportunity to help.

There have been by-products of these social calls. One patient who had been confined to an upstairs room for three years because of a broken hip, was moved to a more accessible room on the first floor, largely because of the observation of a caller. The patient is a woman past 80 years, but alert and in need of group activities.

A television set was procured for one of the nursing homes, by a plea of the local radio station to the welfare-minded townspeople. Much needed clothing has been given to the welfare department for its county patients.

The callers have not limited their contacts with the patients to the birthdays alone. At Easter, through the generosity of one woman, small potted plants were sent to each person in every nursing home in the town.

Plans are under way for setting up a central workroom where clothing, furniture, games, and rummage of all sorts may be repaired by retired persons who are able and desirous of doing this work. The finished articles will be used for county relief work.

The ages of these patients runs from the fifties through the nineties, and their conditions and needs vary greatly. There are also many other aged and needy persons living outside licensed nursing homes — in rooming houses, private homes, and hotels. These more isolated persons are also in great need of personal attention. The welfare plan might well be adopted by churches, whose forgotten oldsters comprise a larger proportion of the church membership than many might imagine.

Our aged shut-ins, whether bedridden or not, whether in nursing homes,



ONE FRIEND can bring hope, eliminate despair.

rooming houses, living with families or in hospitals, need to feel that they are still part of the community. They need compassionate care and continuing companionship.

It is hard enough to live beyond the years of usefulness, and to be no longer needed, and to have to fight a continual battle for life itself. To have bitter loneliness added is almost more than mortal soul should bear.

The medical profession is learning how to preserve life beyond its former expectancy, but one thing the doctor cannot do for those who are no longer young is to bring them contentment. Perhaps no one can bring vibrant joy to the person whose body is no longer obedient to the spirit's commands.

But the contentment of a spirit at peace with God can be achieved at any age. Desperate loneliness can be cured. One friend can spell the difference between despair and hope.

Nepotism Is Not a Factor, Says Man Who Might Have Been Melish

As one of the few people in a position to correct your editorial "Medievalism in Brooklyn" [L. C., February 12th], may I say that nepotism was never a real factor in the Melish case. The younger Mr. Melish, while assistant minister under his father, Dr. Melish, tried to promote world peace through reconciliation with Russia. He was attacked by the vestry as a "Red." His father defended him, not because he was his son, but because he was a priest and prophet in the Church of God.

Dr. Melish, whose assistant I was for 13 years, has always defended his assistants in their prophetic ministry. He dignified their office by calling them his associates and treating them so. He once told me that he believed a rector, who has certain canonical rights of tenure, ought to use these rights to protect his assistant, who has no such rights, because the assistant is equally called to be priest and prophet by his ordination. He maintained that a rector ought to be willing to lose his own position defending his assistant's stand for the truth as he sees it, even when the rector did not agree with his assistant.

During World War I, when the vestry asked for the resignation of Bouck White, a lay worker, because of his leftist activities, Dr. Melish refused to comply. He said the only way they could fire White in a matter of conscience was to fire him, too. He also stood by me in a labor controversy which caused the president of the N. Y. Edison Company to leave the parish. He would have stood by William Howard Melish, son or no son. His principle may have been quixotic, but if so, it was the mistake of a gallant and unselfish man of God.

Actually, the vestry, not Dr. Melish, appointed his son to be his assistant. When I was called to my present parish, Dr. Melish suggested to the vestry that in view of his years and uncertain health, and in order to make the position more attractive, the vestry call a man to be his assistant with the understanding that he would succeed to the rectorship. He named two possibilities. One was his son, assistant at Christ Church, Cincinnati, who was then considering a call to be canon almoner at the Washington Cathedral. The young Mr. Melish had often preached at Holy Trinity and was well liked. The other was myself. For various good reasons, among them my Socialist Party and labor activities, the vestry preferred William Howard Melish and issued the call to him stating in writing that he

would succeed his father. To this call Bishop Stires, then the diocesan, also consented. From 1939 to 1946 there was a happy relationship between the bishop, rector, assistant, vestry, and congregation. But when Russian expansion and intransigence shifted the American political estimate of Russia from brave ally to dangerous foe, and the younger Melish persisted in the earlier view, and when also the Churchmanship of the diocese began to change under the new bishop, the unhappy controversy began.

Our church polity is neither episcopal, presbyterian, nor congregational, but a remarkable combination of all three, with the bishop as the moderating father of the whole family. Each order is tempted to encroach upon the others. It is not easy to determine or to maintain the right balance among them. The Melish case is usually described as a conflict between a priest and his bishop. But basically it has been in both phases a conflict between a priest and his vestry. As this conflict developed, about 80% of the congregation, out of affection and conviction, took the side of the priest; whereas the bishop, because of his concept of church order, took the side of the vestry. The action of the original vestry is sufficiently explained by the fear of Communism. But why did a six-three majority of the present vestry turn against the younger Melish and the congregation which elected them? Perhaps this can be partly explained as the result of long-continued community and diocesan opposition to this so-called "Red" parish and their belief that a return to more conservative leadership would reverse the slow, downward trend of the church attendance. (However, conservative churches of the area have also followed this trend for 25 years.)

You rightly point out that in our Church the vestry is the legal representative of the parish, both in dismissing or calling a rector. There is no congregational initiative nor referendum. So the parishioners' only recourse, when vestrymen act against their desires, is to defeat them when they come up for re-election. But, however clear the vestry's legal right, few vestries have ever presumed to dismiss a minister preferred by 80% of the congregation or to call one opposed by a like percentage. The result of such extremely unrepresentative action is likely to be disastrous for the vestry, the parish, and the peace of the church. When vestrymen are evidently so unrepresentative,

surely they ought to resign rather than the minister they seek to dismiss.

Perhaps it may be argued that a clever and tenacious rector can usually attract some who support him and drive out all those who do not, so that the vestry may actually be more representative of the whole parish than a congregational meeting. But at Holy Trinity, Brooklyn, there has never been at any time more than a minority of the congregation who left the parish because of either Dr. Melish or his son. Even today, although there are many new people attracted by the young Mr. Melish and his program, many of his supporters were members in my day. A wise and friendly bishop would have declined, I think, to side with a vestry so seriously misrepresenting the people and the long tradition of the parish. This is the more true in the present Melish case when the vestry acted without a legal quorum. That there was no quorum is admitted now generally, and is shown by the attempt to have the N. Y. State legislature reduce the required quorum. However, the bishop cooperated with the vestry in a hurried dismissal of Mr. Melish and the call of a new rector, and sent his representative to conduct the Sunday services.*

With regard to the ensuing shameful scene of competing services, which everyone deplores, surely the immediate blame rests on the priest who intruded his services on services already in progress, and upon the bishop who sent him. Even if all the right was on his side, that would not justify his rival celebration of the Holy Communion. He should have protested and immediately withdrawn. If it was good for him to do this half way through the second service, it would have been far better to have done so at the start of the first. And the more so when there was a serious question about the wisdom and legality of the vestry's action and his own rights in the premises. If the bishop ordered his representative to start a rival service if necessary, he must accept responsibility for the resulting mockery, unless a bishop can do no wrong. As for Mr. Melish's disobedience of the admonition of his bishop, there is good ground in conscience, the canons, and the history of religious liberty to disobey an admonition that is not godly nor constitutional. Most of the Anglo-Catholic ceremony and furnishings today were originally introduced by priests who disobeyed their bishops' admonitions to desist.

Now the third priest to be called has accepted. If he can take over legally, the congregation will doubtless defeat all

Continued on page 21

*As explained in THE LIVING CHURCH of February 19th, Fr. Thomas was not sent to Holy Trinity under the direct authority of Bishop DeWolfe, but was asked to serve as supply by the wardens and vestrymen. At the vestry's request, the bishop submitted the names of several persons who were available for supply work. — EDITOR.

EDITORIALS

Dr. Sidener and Mr. Melish

In entering upon the rectorship of Holy Trinity parish, Brooklyn, Dr. Herman S. Sidener needs and should have the prayers of all who value the life and work of the Church and the bond of charity that is basic to its nature.

Holy Trinity has been the scene of a long controversy, containing political and dramatic elements that made the front pages of newspapers all over the country. It will be Dr. Sidener's task to unite both "pros" and "antis" in rededication to things that are greater than any of the issues which have divided the parish up to now — to God, and Christ, and the Church's mission of salvation. Sometimes these greater things appear to be almost forgotten in the heat of controversy over things of lesser import.

Legal issues remain to be resolved, as the courts determine whether any contractual rights or canonical privileges of one party or another have been violated. However, the spiritual issues that remain are even harder to resolve; it will be a long time before the scars are healed.

In a notably judicious and temperate letter in this issue, the Rev. L. Bradford Young, Dr. Melish's other choice for his successor, tells something of the controversy as seen from the pro-Melish side. His estimate of the relative strength of the two sides might be challenged by others. His acceptance of the concept that a rector should have such a major voice in the selection of his successor might be a little surprising to the advocate of strict democracy in Church affairs. Yet the spirit in which he approaches the subject is one which we hope will be found in all parties as they work together in the future.

In this spirit, we might note that the Rev. William H. Melish, his father, and their supporters also need and should have the prayers of Churchpeople. Although the controversy is by no means ended, one of the privileges of being a Christian is that we are called upon never to place our opponents outside the area of our love and concern.

Open Letters

Who should comment on the desegregation issue in the South and how should he comment? This problem seems to lie behind the regrettable exchange of open letters between a southern bishop and a northern

diocese's department of Christian social relations reported in this week's news columns.

We agree in substance with almost everything the New York Department said; we are glad to be reminded that New York has given noteworthy leadership in the campaign to remove racial discrimination and segregation from every area of public life; and we do not doubt that Bishop Louttit would be in general accord with us on these points.

On the other hand, we agree with Bishop Louttit that there was something essentially unconstructive and inflammatory about the original statement (as indeed there was about his reply). High principles and a good record are not enough; there must also be patience and sympathy and an awareness of the fact that one sinner is speaking to another.

Perhaps there is nothing a northern diocese's social relations department can say at this moment in history to help the situation in the South. But, if something must be said, we hope that it will be something characteristically Christian, using the authority of the Gospel "not to destruction but to salvation; not to hurt, but to help." In general, the Church in the South is doing an admirable job of leading its White communicants — ever so gently — toward a recognition of their responsibility toward their Negro brethren. This is the important part of the Church's witness, together with the statements of principle by national and international bodies in which both North and South are represented. Proposals for drastic measures from those outside the situation may harm, rather than help, those who are working within it.

Semantics

Those who regard the Churchmanship issue as prominent in the Melish case will see a certain timeliness in the comments of the Rev. Dr. H. Ralph Higgins in his article on partisanship in the Church. The worst problem about partisanship, of course, is the fact that the other fellow is always the partisan. The Episcopal Church consists almost 100% of central Churchmen — only they have different centers.

Dr. Higgins's definitions of Churchmanship seem to us to fall into some of the semantic difficulties that he mentions elsewhere in his article. The High Churchman is not a despiser of democracy nor a lover of the ornate. The High Churchman is, as the name suggests, one who has a high view of the place of the Church in his relationship to Christ, the Head of the Church. Both the High Churchman and the Low Churchman intend to be loyal to Christ, but while the Low Churchman tends to think of this as a personal relationship, the High Churchman tends to think of it as a family relationship with all the customs, traditions, rituals, and internal sub-relationships that the word "family" implies.

Dr. Sidener Installed in Brooklyn Despite Protests

Capacity congregation sees institution at Holy Trinity Church

By the Ven. Canon CHARLES W. MACLEAN

The Rt. Rev. James P. DeWolfe, Bishop of Long Island, instituted Dr. Herman S. Sidener as the sixth rector of Holy Trinity Church, Brooklyn on March 5th, before a congregation that filled the church and overflowed onto the sidewalks. More than 145 diocesan clergy and students of the school of theology were in the procession, together with vestrymen of Holy Trinity Church, members of the Standing Committee, the laymen of the cathedral chapter and vestry, the diocesan council and board of managers of the Church Charity Foundation.

During the service, objections to the institution were made by E. E. DeWitt Ramel and Phillips Brooks of Holy Trinity Church and Hubert Delany of St. Martin's Church, New York City. The bishop, after hearing their objections, stated that the rubric in the office of institution of the Book of Common Prayer directed that the bishop "shall judge" whether the objections afford just cause to suspend the service. The bishop then stated that the service of institution was religious in nature, that the rector had been elected under the canon law of the Church, that his election had been certified, as required by the canons, to the secretary of the convention, that the bishop was acting under the Constitution and Canons of the Church and that his "judgment was that the service should proceed."

The bishop later, preaching from the

text "I know mine own and mine own know Me," (St. John 10:14) said that these words of our Lord summed up the objectives and the fruits of the Christian pastoral ministry.

"The new rector of Holy Trinity" said the bishop, "will always be mindful that he was ordained to be a shepherd of souls, to preach the faith, to seek the lost, to be diligent in visiting the sick and to be a ready help for those in distress."

Renewal of Vitality

The bishop concluded his brief charge by recalling to the congregation that the first rector of Holy Trinity Church, the Rev. Abram Newkirk Littlejohn, was elected the first Bishop of Long Island. "The diocese," said the bishop, "has continuing reason to be grateful to Almighty God for the outstanding churchman Bishop Littlejohn proved himself to be throughout the 32 years of his episcopate. May today's proceedings mark a renewal of the vitality of this parish and of its proper and effective association with the life of the diocese and of the American church as a whole."

The Rev. Canon Melville Harcourt, rector of nearby St. Ann's Church, who was one of the attendants of the rector, the other being the Rev. Nicholas M. Feringa, headmaster of St. Paul's school, Garden City, arranged for a reception for the rector and his wife in the undercroft of St. Ann's, where many members of the parish welcomed their new pastor.

Church locks are changed; police, detectives present

By FREDERICK H. SONTAG

Holy Trinity Church, Brooklyn, the scene of a bitter struggle during recent years between Bishop DeWolfe and the Rev. William H. Melish, supply priest, again landed on the front pages of newspapers throughout America on March 5th when Bishop DeWolfe of Long Island installed the Rev. Dr. Herman S. Sidener as rector.

Monday, March 5th, was an action packed work day for reporters covering the Melish story. It began for this reporter when locksmiths, five of them, began changing the 40 locks all over the church, everything except the parish house where the Melishes are residing. The private detectives, who the last time had allowed the Melish forces to break in, were replaced by smartly trained detectives from another agency. The New York police department schedule called for over 20 detectives to be inside the Church, and at least 10 uniformed policemen were outside, under the personal command of a precinct captain. Over 200 persons crowded around the outside of the church.

The drama of the day was conducted under the supervision of lawyers on both sides. The Melish forces admitted privately to reporters that their lawyers had counselled the most correct behavior so as not to endanger the current appeals to the courts. Bishop DeWolfe had prepared for the moment when the Melish forces would be entitled to protest the new rector.

The service began quietly. Over 500 persons were present, including over 100 priests of the New York area in the front pews.

In a silence during which one could hear a pin drop, the service proceeded according to the Book of Common Prayer. Then came the part of the service where the Bishop asked, "If any of you can show just cause why he (Dr. Sidener) may not be instituted we proceed no further, because we would not that the unworthy should minister unto you."

Three men then sprang up in turn: former New York City Domestic Court Judge Hubert Delany, a distinguished Negro Episcopal layman, counsel for the Rev. Mr. Melish; vestryman Dr. Phillips Brooks and E. DeWitt Ramel, clerk of the vestry. All entered about the same objection, namely that both sides had agreed to take no action until the court hands down a decision. It has been the claim of some lawyers that Bishop DeWolfe and his legal aides have gone back on their promises in this matter.

After listening to the three protestors,



DR. HERMAN SIDENER (extreme right, foreground), was installed as rector of Holy Trinity Church, despite objections by three supporters of the Rev. William H. Melish. A supporter, Dr. Phillips Brooks, a vestryman, is shown giving a protest to Bishop DeWolfe (left, seated). RNS

Bishop DeWolfe said, as one who had prepared his remarks previously: "I am not here to discuss the legal part of the matter; I won't argue with you."

The three interrupters used up 15 minutes of the hour and 15 minute service. All three maintained the respectful decorum due in a church, it was felt by most reporters.

After this, senior warden Lewis Reynolds, an elderly man who was formerly very much for the Melishes, and now is against them, presented to the new rector a set of the new keys to the new locks on the old doors. Some keys had been polished down to fit their locks only minutes before, it was stated.

Anti-Melish vestryman Leroy Peterson bluntly told reporters, and repeated it for all to hear, "We are now running things." Explaining the armed guards which he and the bishop had posted at all doors, he said, "they are here to protect church property . . . and keep Mr. Melish out."

Although Mr. Melish was not at the service, he was fully represented not only by his lawyers, but by his friends. Attorney Delaney said after the service "Mr. Melish is still going to conduct church services here next Friday and Sunday." Phillips Brooks, one of the pro-Melish vestrymen, also told reporters after the service that Mr. Melish would continue to conduct services at the church. Bernard Reswick, another Melish vestryman, said the same thing later in the afternoon. So the day closed with another clash scheduled for the next Friday and Sunday.

A return visit to the church by this LIVING CHURCH reporter at 9 p.m. and midnight found it closely guarded, with armed detectives, and cruising squad cars around the corner. The end of the story was not yet in sight.

Prince Bernhard Honored Guest At Pro-Cathedral in Paris

The Men's Club of the American Pro-Cathedral Church of the Holy Trinity in Paris recently gave a dinner at which H.R.H. Prince Bernhard of the Netherlands was guest of honor and speaker. Prince Bernhard, who is a frequent visitor to the States, spoke on European-American relations. He stressed the importance of the free world's "keeping its guard up," and expanding mutual trade, commercial, and cultural exchanges.

Other guests of honor at the dinner included Baron van Boetzelaer, Netherlands Ambassador to France; Baron van Starckenborch-Stachauer, Netherlands Ambassador to NATO; the Hon. Theodore C. Achilles, American Minister to France; the Hon. Alfred Stirling, Australian Ambassador to France; Lt. Gen. Clovis E. Byers, head of the NATO Defense College; Dr. Luther Evans, Secretary General of UNESCO; and the Very Rev. Sturgis L. Riddle, dean of the Cathedral.

Open Letters Argue Race Resolution

Bishop Louttit, Rev. L. B. Henry disagree on N. Y. statement

A sharp exchange of open letters between Bishop Louttit of South Florida and the Rev. Leland B. Henry, director of the department of Christian social relations of the diocese of New York, has been made public, on the handling of race relations. Bishop Louttit's letter referred to a resolution by the New York social relations department deploring the "reign of terror" in Mississippi [L. C., January 8th].

The bishop wrote:

"We in the South who are struggling with the problems of racial relation tensions have read with great interest your courageous stand on the matter of the 'Till Case' and other unfortunate by-products of the racial tension existing in Mississippi.

"We rejoice that in one state, at least (or is it in the diocese) no murders are committed (or is it just that innocent people are assured that they will not be murdered?) . . . We rejoice that you have found a happy solution to all of your racial and social problems. . . .

"We know these things because we are servants of the same Lord and get our guidance from the same book. . . . Our Lord is quoted . . . as saying, 'He who is without sin among you, let him first cast a stone. . . .'

"Now that you have so adjusted the social order in New York that it approximates the Kingdom of God and have time to help solve the problems of the rest of the country we should be deeply grateful if you would tell us your methods, plans, and procedures. . . ."

Mr. Henry replied:

"Your letter of February 18th seems to assume (1) that no one who is not perfect has a right to speak to any social and moral problem; and (2) that no resident of New York has the slightest realization of the problems of race relations.

"It certainly is true that we are very far

from having solved the problem of race relations in New York. . . . But does this mean that admittedly sinful men may never comment on social issues or seek to improve the conditions under which men seek to live in Christian brotherhood? I think not, for this would rule out the whole prophetic tradition. Amos Hosea, Isaiah, Jeremiah and St. Paul were sinful men. . . .

"As to the second assumption — that we in New York live in blissful ignorance of the problems — may I call your attention to the fact that there are 918,000 Negroes in the State of New York and 603,000 in the State of Florida? . . . In addition there are 485,000 Puerto Ricans, where the language difficulty and cultural background create an even more difficult problem."

"The last paragraph of your letter says, 'We should be deeply grateful if you would tell us your methods, plans, and procedures that we might share them with our people that we, too, can get our own affairs in order.' This I am glad to do."

Here Mr. Henry lists items of legislation in New York designed to prevent racial discrimination — the Fair Employment Practices Act, the Fair Education Practices Act, ordinances against discrimination in any housing development aided by public funds, laws against segregation or discrimination in restaurants, hotels, transportation, recreational facilities, Churches, or politics. He concluded:

"May I assure you that no comment we have made on the situation in the South has been meant to imply that we are perfect, or that there are not many men of goodwill in the South, who are working valiantly for a more Christian social order. We pray that God will grant wisdom, patience and courage both to you and to us."

Orthodox Recognition in N. Y.

A resolution calling for official recognition of Eastern Orthodoxy as a major faith in New York has been introduced in the legislature. New York was the first state to permit Eastern Orthodox Churches to incorporate legally, in 1942.

[RNS]



AMERICAN MINISTER Theodore Achilles attended dinner for Prince Bernhard (right). AP Photo

New Bell Replaces Antique Smashed and Hauled Away

Sitting down to read his morning paper, Chauncey H. Jordan of Wilton, Conn., was struck with a story about a bell which was cut into small pieces and stolen from St. Francis of Assisi Church, Elmsford, N. Y. Mr. Jordan, who is an antique dealer, thought of one of his prize possessions, a cast bronze bell which he had planned to give to a museum some day. He called the Rev. Carter P. Temple, vicar of St. Francis, and offered his bell to replace the stolen one.

The Church of St. Francis of Assisi, called the "picture postcard church," is a white clapboard structure which was built in Ulster County, N. Y., and later taken apart and moved to Elmsford. It is not strong enough to support a steeple, so the congregation has planned to build a bell roost on the lawn, to hold its 500 lb. bell, which was housed in the meanwhile under the church porch. The 200 year old bell had been given to the church by St. Philip's Church in nearby Garrison.

The bell offered by Mr. Jordan, which was gratefully accepted by the congregation, weighs about 250 lbs., and was cast in 1834. Another newspaper reader, Lawrence Kelder, of Montclair, N. J., raised the money to provide a bell roost for the new bell. Reading that the church still needed \$500 for the roost, he decided to give \$25, and then telephoned friends around the country for contributions.

By evening he was able to call the church and tell them their roost was paid for.

Presbyterians Approve Ordination of Women

Women may be ordained to the ministry of the Presbyterian Church in the U.S.A., it has been decided recently. The Church's General Assembly reported that 156 of its 257 presbyteries had endorsed the proposal, according to the New York Times. Twenty-seven disapproved the ordination of women, and the others had not reported when the report was made.

The action must be finally enacted by the General Assembly when it convenes in Philadelphia from May 24th to 30th. The proposal had been defeated twice before, in 1930 and 1947. Among the large presbyteries which voiced approval of the move to ordain women were New York, Philadelphia, Pittsburgh, Los Angeles, and San Francisco. The Chicago presbytery was among those which had not reported.

There are about 5,791 ordained or licensed women ministers in the United States, the New York Times states. Two thirds of them are in four bodies: the Church of God, the International Church of the Foursquare Gospel, the Volunteers of America, and the Salvation Army.

Civil Rights Rally Hears Plea To Oppose All Discrimination

Bishop Donegan of New York said that it is "the duty of every Episcopalian consistently to oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally" in a speech at a civil rights rally held by the Church in New York City. Churchpeople of various races and nationalities joined in the rally at the Henry Street Settlement House on February 29th.

The bishop continued:

"Some of the leaders of the South want interposition, which means the state may announce it will decline to follow the Supreme Court decision because it cuts across the rights of the state to run its own affairs. In this crisis we need interposition of a different type; we must interpose into the affairs of men the higher plane of the kingdom of God."

An eager and enthusiastic audience crowded the auditorium and gallery of the settlement Playhouse to hear the speakers and selections by two choirs — a choir of Puerto Rican young people from Holy Family Church, Brooklyn, and the choir of St. Philip's Church, Brooklyn, which sang a series of spirituals. When the Puerto Rican choir sang its national anthem, the audience rose.

The Rev. C. K. Myers, vicar of the Lower East Side mission of Trinity Parish, introduced the other speakers. Besides the bishop, they included the Hon. Hubert Delany, former New York judge, Dr. Walter Offut, associate secretary of the Manhattan division of the Protestant Council, and the Rev. Angel Fernandez, vicar of Christ Church, Brooklyn, who addressed the group in Spanish.

Near the end of the rally, Fr. Myers suggested that the group concur in the sending of a wire to the Rev. Martin Luther King, Jr., a leader in the Montgomery, Ala., bus boycott. Listeners approved by resounding applause the sending of the wire, which said:

"Christians of the Lower East Side of Trinity Parish in a mass meeting with friends and neighbors pray God's strength and courage in your struggle for justice. May God fill your hearts with love for those who persecute you. Your action gives new hope to men of good will everywhere."

College Trained Housewife Largest Teacher Reservoir

The college trained housewife who has no children, or whose children have grown, may find the answer to the problem of what she can do to keep busy and to be of service by becoming a secondary school teacher. A new program of graduate studies at the Church's Trinity College, Hartford, Conn., will give such women a chance to earn the necessary credits for teaching.

A small brochure entitled "Vacant

Desks" has been sent out by Trinity to more than 1000 women in the greater Hartford area, portraying the seriousness of the teacher shortage. "The danger," says Robert M. Vogel, Trinity's new dean of graduate studies, "is not the actual shortage, but the solution of the shortage of hiring teachers who are poorly qualified." He calls the housewife with a college degree "the largest single reservoir of potential teachers."

Trinity was one of the first liberal arts colleges to offer courses for teacher training, in 1925. It now offers a program by which, by attending graduate classes one night each week during the school year, for two years, and by spending half a school day for eight weeks observing and teaching in a public school under direction, one may acquire a Connecticut teacher's certificate.

Are You Planning A Trip to Australia?

The Rt. Rev. Ernest Henry Burgmann, Bishop of Canberra and Goulburn, has suggested in a diocesan letter that Australian Anglicans look to the United States and Canada for some of their future bishops.

The idea was lauded by the weekly paper, *The Anglican*, which pointed out that within the next five years 10 or 12 of Australia's 25 bishops will "no longer be in their posts." The paper said "it would be quite silly to pretend" that the country is producing enough men of episcopal stature to replace them.

Bishop Burgmann wrote:

"It would be an interesting and no doubt very wise thing if some Australian diocese elected an American Churchman as its bishop. [Americans] have a freshness and freedom about them that would appeal to Australians generally, and it would emphasize the catholicity of the Anglican Communion. They might also show us the way out of our chronic financial dol-drams."

"While we are eternally grateful to England for giving us the Church of England in Australia, the fact remains that ecclesiastically we are very slow in creating an indigenous Church. An infusion of American or Canadian blood — not too much — might easily give us a few original ideas and help us considerably in working out a genuine Australian version of the faith."

[RNS]

Moral Revolt against Apartheid Seen by Fr. Huddleston

There are indications of a "growing moral revolt among intellectual leaders" of South Africa's white population against their government's apartheid (segregation) policies, the Rev. Trevor Huddleston said on his arrival in New York recently.

Fr. Huddleston was an outspoken opponent of apartheid throughout his 12 years as head of the Community of the Resurrection in South Africa. He is in the United States for a five-week visit before taking up new duties in England as master of novices for the Community at its headquarters in Mirfield, Yorkshire.

As an example of the concern among intellectuals, he cited a statement issued last fall by 13 members of the University of Pretoria faculty denouncing the government's segregation policies. He also pointed to a book by Dr. B. B. Keet, head of the Dutch Reformed Church's theological seminary at Stellenbosch, near Capetown, attacking apartheid as "an attempt to escape our Christian duty" and criticizing the Church for supporting it. He said:



FR. HUDDLESTON

"This book is one of the most significant developments in the fight against apartheid, because it comes from a respected spiritual leader of the Afrikaners, the people of Dutch descent who form the bulk of the white population and are holders of the political power in the government responsible for apartheid."

During his stay in the U.S. Fr. Huddleston will make his headquarters at Kent School, Kent, Conn. His first public appearance was to be at a dinner in New York City sponsored by Kent alumni, to honor the memory of the Rev. Frederick H. Sill, founder of the school. Kent students this year voted to contribute chapel offerings to the work of the Community of the Resurrection at Johannesburg, South Africa.

Fr. Huddleston will address three meetings in Chicago during the latter part of March. He was scheduled to be interviewed by Ed Murrow on the latter's nationwide CBS radio program on March 12th. He will appear on March 18th on the ABC-TV program conducted by the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine. Fr. Huddleston will preach at the cathedral on that day.

[RNS]

down the letter from Trinity College. "They say I'm scholastically qualified," he told his wife, "but they just don't have enough money to give me any scholarship help."

Precluding such situations is one of the major aims of Trinity College's Program of Progress. A \$4,570,000 goal was set for the Program at the annual winter meeting of Trinity's Board of Trustees.

"The Program of Progress is the first intensive phase in Trinity's long range plan to raise funds to meet the increasing costs of maintaining Trinity as a first-rate educational institution," says Albert C. Jacobs, president of Trinity.

The objectives considered highest on the priority list by members of the Trustee Committee on Development:

- ✓ To maintain a continuously strong faculty. (A recent gift of the Ford Foundation provides more than one-half of the faculty salary endowment goal of \$1,000,000.)
- ✓ To provide a student center, dining commons, and complete payments on a dormitory.
- ✓ To build a new science building, buy books, and provide additional operating income for the College's Watkinson Library.
- ✓ To increase scholarship endowments for deserving students. Like all colleges today, Trinity is forced to turn down numerous requests for scholarship aid from qualified students.

Dr. Evans Hailed as "Taking Boredom out of Religion"

The Rev. John C. Evans, religion editor of the Chicago *Tribune*, was hailed by religious leaders of Chicago at a banquet in his honor February 28th, for his pioneer efforts to help organized religion find its place in the daily press and for his work in promoting better understanding between religious groups.

Dr. Evans, who is retiring after 27 years as religion editor to do missionary work in Eastern Oregon, was described by the Rev. Adalbert R. Kretzmann, pastor of St. Luke's Evangelical Lutheran Church, as "taking the boredom out of religion in the pages of the newspapers."

The Very Rev. Msgr. Thomas A. Meehan, editor of the Roman Catholic *New World*, said Dr. Evans had been a tremendous force in cementing cordial relations among all people who believe in God. Rabbi Morton M. Berman of Temple Isaiah Israel commended Dr. Evans

Residential Homes for Aged Planned for Delaware

Plans for small residential units for the care of the aging are under way in the diocese of Delaware. After a five-year study of the problems of old people by the diocesan department of Christian social relations, it was decided that several small units would be preferable to a large, institutional type of home. Other principles on which the diocese will work in establishing the homes are: to provide facilities for couples as well as for single men and women, to locate the homes in congenial residential neighborhoods near public transportation and shopping centers, to provide some medical care but to rely upon hospitals for serious injury and surgery, and to operate on a "cost per month" basis rather than requiring transfer of all property to the home by each guest. [See article, page 8].

Homes will be built in each of Delaware's three counties. Negotiations are being made for the purchase of a large residence in Wilmington to serve as the home for its county. The purchase price, renovation, and an operating fund will amount to several hundred thousand dollars. An Episcopal Church Home Foundation under the chairmanship of Bishop Mosley has been organized.

Evening Communions Held At Seattle Cathedral

For the first time, evening Communion services have been held at St. Mark's Cathedral, Seattle, Wash., each Wednesday in Lent. The services, held at 5:30 p.m., are for the benefit of those who find morning attendance difficult because of their work. A notice about the services in the Cathedral parish newspaper says: "Those who observe the fasting rule should abstain after 1:30 p.m."

as one of the first religion writers to see the dangers of Hitlerism.

In his response Dr. Evans confessed that his earliest and greatest difficulty in reporting religion had been "to get the truth from eleemosynary institutions." Twenty years ago, he said, the Federal Council of Churches met in executive session because it distrusted and feared reporters. Today the thousands of dollars the National Council of Churches spends for publicity is evidence that the Church has found that publicity does good.

Among the other speakers at the banquet were the Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, and Carl Wiegman, Church of the Holy Communion, Maywood.

Dr. Evans, who began his ministry as vicar of St. Mark's Church, Havre, Mont., said he is returning to his "first love, the mission field" to complete his ministry.

Trinity College Aims At 4½ Million Dollars

The young man tried to conceal the disappointment in his voice as he put



Episcopal Church Photo

SOUTH DAKOTA INDIAN CHILDREN will be aided by this year's Lenten offerings of children.

Church Schools for Indians Bring Children Fuller Lives

As children throughout the Church drop their coins into mite boxes during Lent, they are helping Indian children in South Dakota to have the same educational privileges as other Americans. Part of the 1956 Church School Lenten offering will go for long-overdue repairs and improvements to the Church's Indian schools in South Dakota.

The Church's ministry to the American Indian has been a continuous one ever since the early 19th century, when the Rt. Rev. John Henry Hobart began a mission to the Oneidas in central New York. Today, the Church's mission is being carried on in 13 dioceses and missionary districts and is reaching out to 15,000 Indians, at the very least.

Paramount in the Church's program has been the education of Indian young people. In South Dakota today, three Church institutions offer Indian students life in a Christian community: St. Mary's School for Indian Girls in Springfield, Hare School Dormitory for Boys in Mission, and St. Elizabeth's Home, on the Standing Rock Reservation.

St. Mary's School is the oldest of the Church's institutions in South Dakota, having its beginnings in early 1871. It is the only high school in the United States which is specifically intended to prepare Indian girls for college. From the school, which has facilities for about 60 girls, Indian young women have gone on to attend college and to enter various professions, especially teaching and nursing.

Hare School Dormitory for Boys was once a school. It was started in 1928 to offer industrial training, but closed several years later when the government began to supply this need. Reopened in 1946, it now offers reservation boys a place to live in a Christian community while they attend public high school and learn

to work and play with non-Indians. Almost every boy, with scholarship help, goes on to college.

St. Elizabeth's Mission Home for Indian boys and girls was started in 1890 by Bishop Hare. Originally, it was a boarding school for children through the eighth grade. In the 1940's, when the State built a new school in nearby Wakpala, St. Elizabeth's became a boarding home for children who would attend the public school. Here, Indian children find a home and an education, and careful church training as well.

Armenian Bishops Meet in Cairo

Bishops of the Armenian Apostolic Church gathered in Cairo for an ecclesiastical congress originally scheduled for Jerusalem [L. C., March 11th]. Its site was changed to Cairo after Catholicos Vazken I of Soviet Armenia, supreme head of the Church, was unable to obtain a visa from the Jordan government.

Among the prelates who came for the meeting was Archbishop Khoren Paroyan, Primate of Lebanon, who acted as locum tenens of the Catholicate of Cilicia until the recent election of Archbishop Zareh of Aleppo, Syria. Catholicos Zareh, known to be strongly anti-Soviet, was elected at a meeting in Antelias, Lebanon, which was abandoned by Vazken when members of the electoral council charged he was attempting to impose his will on them.

It was reported that Archbishop Khoren would try to convince Catholicos Vazken and the bishops under his jurisdiction to accept the election of Zareh and prevent a split within the Armenian Church. Meanwhile, Catholicos Zareh received congratulatory messages from the heads of Eastern Churches and from Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. [RNS]

Program for Blind New ACU Project

A new program for the blind, called the Fellowship of Bartimaeus, is being started by the American Church Union. The organization will have prayer and intercession as its primary work. It will build a braille lending library for the use of members, will provide a monthly magazine in braille, will produce recordings of sermons and services, and hold quiet days and conferences. The Society of the Propagation of the Gospel, in England, is giving the A.C.U. help in launching the project.

Chaplain of the Fellowship will be the Rev. Harry J. Sutcliffe, himself totally blind. Associated with him will be Billy Nalle and John Montaldo, who will supervise secretarial and braille library matters. Fr. Sutcliffe is a priest of the Assyrian Church of the East who has done some liaison work between that Church and the Episcopal Church.

As a first step in the new program, the A.C.U. is interested in securing the names and addresses of blind Churchmen. Names may be sent to the A.C.U. office, 347 Madison Ave., New York City. There are no dues required in the organization, and membership in the A.C.U. is not necessary. Braille translations of the quarterly intercession paper used in the A.C.U. Cycle of Prayer and other intercession materials will be sent to those enrolled. Lists of the braille books available from the lending library will be distributed.

The Rev. Canon A. J. duBois, executive director of the A.C.U., emphasized that the fellowship was not intended to be competitive with official work being done by the Church. Members of the fellowship will be advised about the availability of the braille translations of *Forward Day-by-Day* and publications of the Home Department committee of National Council.

Spanish Seminary Allowed to Reopen

Protestant leaders in Madrid have learned through "a well-informed source" that the Spanish government will shortly permit the reopening of the Evangelical Theological Seminary and its affiliated school in Madrid which it closed down in January [L. C., March 4th].

The Churchmen said they were told that the closure order would be rescinded as soon as they agreed to comply with minor technical stipulations.

Both the seminary and the school were housed in El Porvenir, the largest Protestant building in Spain, where most other Spanish Protestant work was carried on. Their closing virtually ended Evangelical activity in Madrid, with the exception of regular worship services, and caused a storm of protest abroad. [RNS]

Bishop Scaife Confirms 13 At Newfoundland Air Base

When Bishop Scaife of Western New York visited the Ernest Harmon Air Force Base in Newfoundland recently, he found a very active congregation of Churchpeople awaiting his arrival, and a class prepared to be confirmed. Unusual at any Armed Forces post, this was especially so here because there is no priest of the Church at the base or near enough to visit frequently.

Episcopal Church activities at the Harmon base started during Lent a year ago, when a group of over 100 Churchpeople there became dissatisfied with the general Protestant services provided at the base chapel (two Episcopal Church families had recently become Roman Catholics because of this dissatisfaction). At this point Airman 1st class Wallace Thompson, a former seminary student, arrived at the base. He has studied at Seabury-Western Theological Seminary, and expects to complete his studies for ordination after completing his tour of duty with the Air Force. With the coöperation of the base chaplain, the Episcopal Church group began holding services — the Litany at noon on Wednesdays, Evening Prayer on Fridays, and Morning Prayer on Sundays. Prayer Books were secured from the Bible and Prayer Book Society, and hymnals from the Church Periodical Club and the Church of the Good Shepherd, Hartford, Conn.

Later other parish organizations were developed within the group, including an altar guild and the Order of St. Vincent for acolytes. An informal discussion group, held after Evening Prayer on Fridays, developed a class of candidates for confirmation, among them Major Avery D. Truitt, commander of the base engineer battalion.

The group works with the local representatives of the Anglican Church of Canada where possible. There is a small Anglican congregation in Stephenville, just outside the base, which is served by a priest who lives 40 miles distant. (This is comparable to 200 miles in the U.S.

because of the poor communications. Until recently the priest had to commute by boat.) Whenever this priest comes to the area, which is usually less often than once a month, he comes to the base for a celebration of the Holy Communion.

Bishop Abraham of Newfoundland had agreed to administer confirmation December 14th, but he became ill during December and died soon afterwards. Later arrangements were made through Bishop Louttit, chairman of the Armed Forces division of National Council, for the visit of Bishop Scaife. When the local Anglican priest, the Rev. Kenneth Goldsworthy, learned that the American bishop was coming, he asked Airman Thompson to finish preparation of candidates for confirmation from St. Augustine's Church, Stephenville.

Bishop Scaife confirmed 13 people during his three-day visit. He visited Churchpeople and toured the base. He was especially interested in the facilities of the new base hospital, as a new hospital is planned in the diocese of Western New York.

Children Do \$7,000 Damage At Christ Mission in Victorville

A windowless, fire-blackened church building, that had been ravaged by youthful vandalism on the previous day, met the eyes of Bishop Bloy of Los Angeles when he arrived at Christ mission, Victorville, Calif., February 25th, to confirm a class of candidates.

The previous afternoon three truants

from school aged 6 and 10 entertained themselves by breaking all the window glass, the crockery in the kitchen, playing catch with the alms basins, and finally setting fire to the altar hangings.

The resultant blaze, which destroyed the reredos curtain, altar linens, and vestments, blackened the brasses and burned the pulpit and lectern, proved their undoing. A passerby, seeing the smoke and flames coming through the roof, put in a call for the fire department and the boys were discovered. Damage to the church has been estimated at \$7,000.

Trinity Church, in Apple Valley, four miles away, offered the continued use of its church for Christ mission's 11 a.m. Sunday services until the damaged church building can be repaired. Similar offers also were made by the Methodist and Presbyterian congregations in Victorville.

English Gospels, Epistles For Eastern Orthodox

For the first time, the ancient texts of two sacred books used in Communion services of the Eastern Orthodox Churches will be rendered into English. They are the Gospel and Epistle Books of the New Testament.

A committee of four scholars has undertaken the translation with the approval of Metropolitan Antony Bashir of New York, head of the Syrian Antiochian Orthodox Church in North America. He has advocated the use of English in the liturgy and publications of Orthodox Churches in this country.

The new texts will be used at services in Syrian Orthodox churches in the United States and other English-speaking countries. They are expected to find use in other branches of the Eastern Orthodox family of Churches wherever the majority of members are English speaking.

The old texts are in the ancient Greek language. The English version of the lectionaries will be based on the corresponding passages in the Revised Standard Version of the Bible. Rendering of the lectionaries into English will therefore be a task of careful adaptation rather than translation.

Chairman of the special scholars' committee is Dr. Luther A. Weigle of New Haven, Conn., dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee which produced the Revised Standard Version.*

Thomas Nelson and Sons, publishers of the Revised Standard Version of the Bible will publish the English versions of the ancient texts. [RNS]

*The other scholars: Dr. Georges Florovsky, faculty member of Harvard Divinity School and vice-president of the National Council of Churches; Dr. Frederick C. Grant, New York, professor of New Testament, Union Theological Seminary; and Father Paul Schnierla, rector of St. Mary's Church (Syrian Orthodox), Brooklyn, N. Y., and a faculty member of St. Vladimir's Orthodox Theological Seminary.



BISHOP SCAIFE and Hospital Commander G. H. Rhoades inspect "Clipper" in Hospital kitchen.



RNS

THE VERY REV. DARBY W. BETTS watches a traveler take a tract from the rack in Union Station.

Rhode Island Installs Railroad Welcome Sign

Travelers entering Rhode Island through the New Haven Railroad's Union Station in Providence are greeted by a welcome sign placed there by the diocese of Rhode Island. The Very Rev. Darby W. Betts, dean of the Cathedral of St. John, Providence, said he believes the sign is the first Episcopal Church advertising in any railroad terminal in the country.

The sign reads "The Episcopal Church Welcomes You to Rhode Island." Free tracts describing the Church and its activities are available to travelers from a rack below it.

A road map locating every Episcopal church in the state and listing the hours of services was prepared for inclusion among the tracts. Such maps have been prepared in other dioceses for distribution through tourist bureaus and various agencies.

[RNS]

Document Acknowledges Accrediting of Bishops

For a number of years the American Episcopal Church and the Church of England have both been at work in Brazil, the former in ministering to Brazilians with Anglican sympathies, the latter in confining (by government agreement) its ministrations to British subjects resident in that country. British work in Brazil has been under the jurisdiction of the Bishop in Argentina and Eastern South America with the Falkland Islands." Present holder of this office is the Rt. Rev. Daniel Ivor Evans.

The Presiding Bishop and the Archbishop of Canterbury have been trying to bring some order out of this chaos of confused jurisdictions in South America. Last September they reached an agreement by which work in Brazil would be put under the American Church, the Bishop in Argentina and Eastern South America retaining only jurisdiction over

nine British Embassy chaplaincies — all of which are in the missionary district of Central Brazil, whose bishop is the Rt. Rev. Louis Melcher — and any such future chaplaincies.

The Presiding Bishop has now released a document that acknowledges the accrediting of Bishop Evans to the Presiding Bishop, and in turn accredits Bishop Evans to Bishop Melcher:

"Under the terms of sub-section B of Section 2 of the agreement concerning episcopal jurisdiction in Brazil, concluded between the Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, I hereby accredit the Bishop of the Anglican Diocese in Argentina and Eastern South America, the Rt. Rev. Daniel Ivor Evans, D.D., to the Bishop of the Missionary District of Central Brazil, the Rt. Rev. Louis Chester Melcher, D.D., for the purpose of implementing the conditions of the agreement.

"May God bless this forward step in understanding and coöperation."

HENRY KNOX SHERRILL
Presiding Bishop

Detroit Priest Knows All Sides of His Job

The new director of Christian Social Relations for the diocese of Michigan, the Rev. Elmer Usher, knows his job from both sides of the fence.

In the seminary, and as a clergyman, he was thoroughly "indoctrinated" in the social positions of the Episcopal Church set forth by Diocesan and General Conventions and for several years he has served under Bishop Emrich.

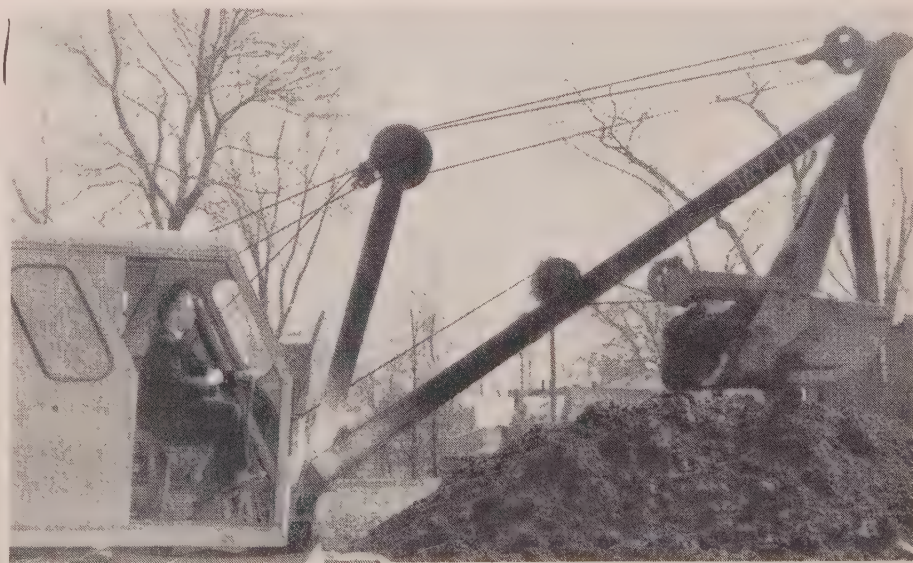
On the other side of the fence, he operated a "rat" (caterpillar) clamshell crane for five and one-half years and knows all the tricks that thrill the "sidewalk engineers."

He still has his withdrawal card from Local 57, International Union, International Engineers, AFL, Providence, R. I., and could activate it in a matter of hours, as he did in 1952 when he rented a crane and dug the basement of the new parish house of St. Paul's Church, Corunna, his first rectorate.

Now 36, and a native of Boston, Mr. Usher grew up in Rhode Island and Rochester, N. Y. An early ambition was to play football for Michigan State, which he entered. There it was discovered that an earlier back injury disqualified him for athletics, so he quit school and learned to operate a clamshell. It was during that experience that he decided to train for the ministry, and on his earnings as a skilled crane operator, he returned to Michigan State where he received a degree in 1948. He received his B.D. in 1951 from Bexley Hall.

Besides directing the social relations program of the diocese, Mr. Usher will be rector of Mariners' Church and superintendent of the Episcopal City Mission Society.

Curate at St. John's, Detroit, for the past year, Mr. Usher took over the diocesan post on January 1st.



Detroit News

WITH PRACTICE, the Rev. Elmer Usher might even try to take a hat off your head with the "bucket."

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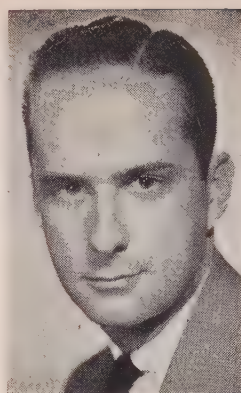
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A column

for laymen

MAN POWER

By L. H. Bristol, Jr.

New Questions

at the Business School

At a recent New York luncheon given by members of the Laymen's Movement for a Christian World, Dean Stanley F. Teale of the Harvard Business School raised the question, "Does a school of business administration, devoted to the task of preparing men and women to be the managers of our economy, have the responsibility of helping its students in their search for ultimate values?"

His answer was "Yes," because he said he felt such a school ought to encourage men to engage in that necessary, disturbing, even painful task. "More than that," said he, "I believe we should provide an opportunity for men to consider alternative values in an orderly, planned fashion, to reason and feel about them, and to test them, with the hope and assumption that they will reach some tentative conclusions."

In his address Dean Teale said he felt this was not just the concern of the liberal arts college, the local parish, or a man's own reading and study, because ours is an industrial society and business, which "is not meaningful or explicable apart from the social, political and cultural framework within which it operates."

A number of concerned Churchmen have spoken and written about the need for our Church leaders to acquaint themselves with industrial life, so that they can help us recognize more fully the spiritual implications in on-the-job situations during the week and relate our Faith to them. It is certainly an interesting development to have Harvard Business School, as well, approach the question of a man's faith and his job. This is a new development which the Church will do well to follow closely, whether to help the School or learn from what is being done.

I do not know what success Harvard is having with its efforts to explore the question, but I was interested to read the announcement this week of a "Seminar on Religion and Policy Decisions in American Business," scheduled for July 1st to 13th under the joint sponsorship of the Danforth Foundation and the Business School.

According to the announcement, par-

ticipants in this experimental seminar will be professors of economics and business administration. They are to get a chance to study actual business situations and to explore "the significance of Christian commitment and thought as they affect the behavior of men in their daily work. The seminar members will seek to discover the assumptions and loyalties men bring to their business life in understanding what is going on in the world, in reconciling conflicting interests and in meeting change."

The seminar has been undertaken because of three developments, according to the Harvard announcement: (1) a renewal of interest in religion and re-discovery of its contemporary relevance; (2) a growing awareness among executives that "the deepest religious and moral, as well as technical, insights are required of them" and (3) "an increasing skepticism by social scientists, particularly economists, of assumptions and methods taken over uncritically from the natural sciences."

In the announcement the following sample questions were listed. Depending on the make-up of your own congregation they could make lively topics for discussion at your men's group meetings or even sermon material for the rector!

1. What moral and religious commitments do people bring to their everyday work situations?
2. How do executives reconcile conflicting interests which appear in work situations?
3. How do executives deal with the different perceptions and interpretations of people with whom they work?
4. How do they face the problem of compromise?
5. Do their religious commitments contribute to a realistic understanding of what is going on in their organization or in the larger world of the industry of the nation?
6. How do executives conceive of change and continuity?
7. How do they handle their own roles as leaders?
8. How do they respond personally to the actions and beliefs of others?

PEOPLE and places

Appointments Accepted

The Rev. Elmer LaZone Allen, formerly assistant of the Church of the Ascension, Clearwater, Fla., is now canon pastor of the Cathedral Church of St. Luke, Orlando, Fla.

The Rev. Robert Stone Baker, formerly assistant of St. Andrew's Church, Williston Park, L. I., New York, will be rector of the Church of the Messiah and Incarnation, Brooklyn.

The Rev. Walter W. Cawthorne, formerly rector of St. Paul's Church, Graniteville, S. C., is now curate of St. Thaddeus' Church, Aiken, S. C. Address: 112 Aldrich St.

The Rev. Archie J. Cochrane, formerly associate minister of Emmanuel Church, Webster Groves, Mo., is now in charge of St. Andrew's Church, Bloomfield, Conn. Address: 6 Orchard Lane, West Hartford, Conn.

The Rev. John M. Frye, formerly rector of All Saints' Church, Grenada, Miss., is now chaplain of St. Mark's School of Texas, a church institution of the diocese of Dallas.

The Rev. Claude Edward Guthrie, formerly rector of St. Bartholomew's Church, Pittsboro, N. C., is now rector of Calvary Church, Wadesboro, N. C. Address: 211 E. Morgan St.

The Rev. Joseph A. Johnson, formerly canon chancellor of Christ Church Cathedral, Houston, will become rector of the Church of the Good Shepherd, Hartford, Conn., on April 2d. Address: 155 Wyllys St.

The Rev. John Mann, formerly in charge of Grace Church Mission, Huntington Station, N. Y., is now in charge of Eastern Grays Harbor Mission, Montesano, Wash. Address: Box 428, Montesano, Wash.

The Rev. Alexander Ogilby, formerly assistant of Trinity Church, New Haven, Conn., is now chaplain of Pomfret School, Pomfret, Conn.

The Rev. Alan H. Tongue, formerly associate rector of St. George's Church, Newburgh, N. Y., is now vicar of St. James' Church, Eatontown, N. J., and St. Andrew's, Highlands. Address: 112 Broad St., Eatontown.

The Rev. Joseph R. Walker, formerly in charge of the Accomac Cure, Onancock, Va., is now in charge of All Saints' Church, Hickory Neck, Pocono, Va. Address: 111-D Matoaka Court, Williamsburg, Va.

The Rev. Dr. Wallace I. Wolverton, rector of St. Paul's Church, Greenville, N. C., will leave the diocese of East Carolina in summer. In September he will begin work as professor of Oriental languages and literature and of Old Testament studies at St. John's College, University of Manitoba, Winnipeg, Canada.

St. John's College is an Anglican college of liberal arts and theology supported by the Anglican Church of Canada.

The Rev. Robert C. Woodfield, formerly vicar of St. Joseph's Church, Grand Prairie, Tex., is now assistant of Christ Church, Dallas. Address: 1035 N. Windomere Ave., Dallas 8.

Ordinations

Priests

Colorado — By Bishop Minnis, on January 25th, at St. John's Cathedral, Denver (the Rev. Carl Ericson preaching):

The Rev. James William Brock, presented by the Rev. C. V. Young; to be assistant of Trinity Church, Greeley, Colo.

The Rev. William Carl Frey, presented by the Rev. A. B. Patterson, Jr.; to be in charge of St. George's Church, Leadville, Colo., and several associated missions referred to as "the Timberline missions."

The Rev. Paul Maxwell Snider, presented by the Rev. H. E. Moreland; to be in charge of the Northeast missions, with headquarters in Hugo, Colo.

The Rev. David Maxwell Warner, presented by Canon Harry Watts; to be in charge of St. Martha's Chapel, Westminster, a suburb of Denver. Address: 7418 Lowell Blvd., Westminster, Colo.

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"I was pickin' pansies in Belleau Wood"

PARALYZED, a handful of dirty, haggard Marines hugged the earth outside Lucy le Bocage as murderous German fire poured at them. And then they heard their little, middle-aged sergeant:

*"Come on, you ---- - - - - -!
Do you want to live forever?"*

That yell, and the charge that followed, made Sergeant Dan Daly famous. But when reporters later asked about his World War I decorations, he said: "I was out in Belleau Wood pickin' pansies for my girl one day. And the officers said: 'Let's give the poor guy a medal.' Well, sir, they give me the DSC . . ."

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Hobart Hertzler Heistand, on December 20th, at St. Stephen's Church, Colebrook, N. H., where he is in charge.

It is of interest that the Rev. Mr. Heistand serves under not one, but three bishops of the Anglican Church: Bishop Hall of New Hampshire, Bishop Van Dyck of Vermont (since St. Paul's Church, Canaan, Vt., is served by the man who serves St. Stephen's, Colebrook, N. H.), and last but not least, the Most Rev. Philip Carrington, Archbishop of Quebec and metropolitan of the province of Quebec (the Rev. Mr. Heistand serves the Anglican Church of Canada by serving a church in Hereford, Que.)

Also, since the ordinand is the son of Bishop Heistand of Harrisburg, he recently presented his first confirmation class to still another bishop, his father. Wrote the New Hampshire correspondent of **The Living Church**:

"Not many of us would attempt serving two masters, let alone trying to serve no less than ten. Well, perhaps that is an exaggeration. In any case, the reports are that the Rev. Hobart H. Heistand is doing a fine piece of work. May he be blessed in all his works."

By Bishop Hall: The Rev. Merrill Orne Young, on December 21st, at the Chapel of the Holy Angels, Diocesan House, Concord, N. H. The Rev. Mr. Young began his ministry at St. Margaret's Church, the Bronx, New York, after his ordination to the diaconate in May.

Tennessee—By Bishop Vander Horst, Suffragan: The Rev. Brice Sidney Sanders, on February 22d, at St. James' Church, Union City, Tenn., where he is in charge; presenter, the ordinand's brother, the Very Rev. W. E. Sanders; preacher, the Rev. G. A. Fox.

By Bishop Barth: The Rev. Donald Earl Chapman, on February 25th, at St. Andrew's School, Saint Andrews, Tenn., where he is an instructor; presenter, the Rev. Julien Gunn, OHC; preacher, the Rev. J. A. Pratt; address: Saint Andrews, Tenn.

Restorations

The Rev. Constant Williams Southworth was restored to the priesthood on February 16th by Bishop Donegan of New York, who remitted the sentence of deposition pronounced on February 26, 1952.

Changes of Address

The Rt. Rev. Dr. Earl M. Honaman, formerly addressed in York, Pa., where he was rector of St. John's Church, should now be addressed at 343 Lincoln Ave., Williamsport, Pa. He was recently consecrated Suffragan Bishop of Harrisburg.

The Rev. John W. McPheeters, Jr., priest of the diocese of Michigan, formerly addressed in Traverse City, Mich., is now addressed at 1145 Shore Dr., Bremerton, Wash. He has been inactive because of ill health.

The Ven. Arthur F. Nightengale, rector emeritus of St. Paul's Church, Panama, R. P., formerly addressed on E. 115th St. in New York, may now be addressed at 179-22 Selover Rd., St. Albans 34, N. Y.

The Rev. William LaRue Witmer, who recently retired as vicar of the Cathedral Church of Christ, Philadelphia, may now be addressed at 122 Pennsylvania Ave., Coatesville, Pa.

Other Changes

The Ven. Roger W. Barney, archdeacon and executive secretary of New Hampshire, who was stricken with polio in August, has been convalescing at the Mary Hitchcock Hospital in Hanover, N. H. He is now able to make some use of a wheel chair.

we congratulate

The Rev. LOREN N. GAVITT, who had three special things to celebrate during February: his 56th birthday, the 28th anniversary of his ordination to the priesthood, and the 23d anniversary of his rectorship of Grace and Holy Innocents' Church, Albany, N. Y.

HARRY G. HASKELL, Jr., of Wilmington, Del., chosen as that area's "Young Man of the Year," by Wilmington's Junior Chamber of Commerce. Mr. Haskell, a member of Trinity Church in that city, has been active in local and diocesan affairs. He has been a vestryman, junior warden, Church school teacher, a member of the diocesan department of promotion, co-chairman of the Every

Member Canvass. He is also Assistant Secretary to the Under Secretary of Health, Education, and Welfare in Washington.

The Rev. WILLIAM B. SPERRY, who has been chosen to receive the annual Amity Award of the Detroit women's division of the American Jewish Congress. Now rector of Christ Church, Detroit, he came to Detroit as director of the social service department of the Detroit Council of Churches. He has been active in the fields of equal rights in employment, housing, and education. The award is given to a Michigan citizen who "contributes to the betterment of intergroup relations in the state."

ST. JOHN'S MEMORIAL CHURCH, RAMSEY, N. J., which dedicated a new parish house as part of the observance of its 50th anniversary. The Rev. George Robert Dawson is rector.

THE CHURCH OF OUR SAVIOUR, ATLANTA, Ga., on its newly-completed addition. The Rev. Roy Pettway, rector, designed the addition and served as building superintendent. The original frame structure is 30 years old. In 1952 a chapel wing and belfry were added. Recently 14 feet were added to the building, the lower floor was rebuilt, and the whole exterior was brick veneered. The cost of remodeling, about \$22,000, was raised without a special campaign.

Churchpeople of MALIBU, CALIF., who are attending services at the Trancas restaurant there as the start of a new mission. Clergy of ST. AUGUSTINE'S BY-THE-SEA, SANTA MONICA, under leadership of the Rev. Clifford E. Barry Nobes, rector, are conducting the services at 9 a.m. each Sunday. Plans are under way for the opening of a Sunday school.

LEROY E. DE BOARD, seaman recruit of the Naval Training Station, Bainbridge, Md., who recently received the American Spirit Honor Medal Award. He is a member of St. Luke's Church, East Hampton, N. Y.

DOUGLAS MAXWELL MOFFATT, the new U.S. Ambassador to Australia. Mr. Moffatt is junior warden of St. James' Church, New York City, where he has been a member for 27 years. He is a past president of the Church Club of New York (1948-1952) and a member of the standing committee of the diocese. He will make his first visit to Australia as ambassador.



New York Times
DOUGLAS MAXWELL MOFFATT

THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn., which has surpassed its goal of \$100,000 for operating expenses. Including the Theological Education Sunday offering, the university's Church support reached \$146,747, an average of 47 cents per communicant in the 22 dioceses which share ownership of the university.

Deaths

*"Rest eternal grant unto them, O Lord
and let light perpetual shine upon them"*

Kathryn Weir Murray died January 30th at Naytahwaush, Minn.

Mrs. Murray was at one time a communicant of St. Mary's Church, Kansas City, Mo. In 1948 she moved to Colorado, where she founded

The Living Church

camp for boys in Evergreen. In recent years she has done voluntary work among the Indians in Utah, Arizona, and Minnesota. She had been visiting in Naytahwaush for the past several months, helping in the program of Samuel Memorial Mission there.

Isabella Arnold Butter, a long-time employee of the Morehouse Publishing Co., later the Morehouse-Gorham Co., died February 8th in Rochester, Minn.

Born in Glasgow, Scotland, in 1870, she came to the United States as a child and lived in Milwaukee. Widowed at the age of 25, Mrs. Butter returned to Milwaukee from Denver and became associated with the Morehouse company. She worked for the company's Church Book Store, at its subscription desk, and on the **Living Church Annual**, predecessor of the **Episcopal Church Annual**. She was a choir member at All Saints' Cathedral, Milwaukee, and later at St. Mark's Church, where she also taught Sunday school. She retired from the Morehouse firm after 40 years' service. Since 1954 she had lived at St. John's Home, Milwaukee.

Mrs. Butter is survived by a sister, Mrs. Harvey Hartwig.

ACU CYCLE OF PRAYER

March

8. Emmanuel, Washington, D. C.; St. Philip and St. James, New Hyde Park, N. Y.
9. Trinity, Whitefish, Mont.; St. Joseph's, Boynton Beach, Fla.; St. Paul's, Harrisburg, Pa.; St. Joseph's, Queen's Village, N. Y.; St. Andrew's Grand Prairie, Tex.
9. All Saints', Peterborough, N. H.; Rev. Donald C. Stuart, Rockville Center, N. Y.
1. St. Anne's, De Pere, Wis.; St. Peter's Ellicott City, Md.; St. Luke's, Woodstown, N. J.
2. St. Thomas', Farmingdale, L. I., N. Y.
3. St. Elisabeth's, Philadelphia, Pa.
4. St. Gabriel's, Wood River, Ill.; St. George's, Almirante, Republic of Panama; Canterbury House, Miami, Fla.; St. Peter's, Redwood City, Calif.; St. Katherine's Chapel, Baltimore, Md.

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Norma B. Minton	5.00
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Korean Children

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Anonymous	10.00
St. John's Church, Howell, Mich.	5.00
	\$181.00

Church in Korea

Previously acknowledged	\$910.20
van Huntsinger	10.00
	\$920.00

the Living Church Development Program

Previously acknowledged	\$ 269.40
Anonymous, New York	1,000.00
	\$1,269.40

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Northfield

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March 18, 1956

LETTERS

Continued from page 9

four of the anti-congregation vestrymen who come up for re-election next Easter Monday. But it will be helpless to dismiss the new rector it never wanted and overwhelmingly opposes. They can dismiss him only with the consent of the Bishop and Standing Committee. This will not be forthcoming.

The outcome of that impasse will surely be the dispersal of the present parishioners. That might be welcome news to some. But the Church in Brooklyn and the diocese will be poorer after the extinction of a great, though often unpopular, tradition. For half a century under the Melish leadership, and earlier, this parish has stood in complete loyalty to the Catholic faith, for certain particular emphases: Low Church ceremony, Broad Church ecumenical relations, reasonable theology, sympathy for labor, an open door for Negroes, and international peace. These have been its practical applications of Christ's command to love one another. It has suffered some defections because of each of these emphases, but especially for the last three, and particularly during the anti-Communist hysteria which made peace itself unpatriotic. That it has survived at all is a kind of miracle. If this tradition is now extinguished, the present congregation will have no place to go. For, although there are two conservative Episcopal parishes within a few blocks, there is no such liberal parish anywhere else in the whole city.

On the other hand, if the attempt to install an unwanted rector fails, and if the effort to convict and eliminate the younger Melish for alleged canonical offenses does not succeed, a more representative vestry will be elected this April and Mr. Melish will be retained as priest in charge and this parish will be able to continue its particular witness within the great Church of God.

(Rev.) L. BRADFORD YOUNG
Rector, Grace Church

Manchester, N. H.

\$1,000 for Sister

I have just returned from the funeral of a dear friend and brother priest, who, for some 40 years, had been a devoted priest of the Church, and who died suddenly in active service as rector of a parish for the last 26 years. He leaves a devoted sister who has been his housekeeper and companion in the rectory for 33 years.

Unfortunately, she cannot receive any pension from the Pension Fund because she is only the sister of a clergyman. I can quite understand how the Pension Fund cannot enlarge its benefits to consider sisters and mothers of unmarried clergy, but some years ago the Pension Fund felt that as an additional benefit not called for under the rules, they would give

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Frank L. Leeming, Hdm., Peekskill, N.Y.

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William Self, Chairmaster

123 West 55th Street, New York 19, New York

CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

on the death of a clergyman actively serving a \$1,000 gift to his widow to help in that period of readjustment. It seems grossly unfair that a sister, who has so long kept house for her brother, could not at least receive \$1,000.

It was to remedy this unfairness toward the unmarried clergy of the Church and their dependents that at the last General Convention a resolution was offered asking that the Trustees of the Church Pension Fund earnestly consider the item of an additional benefit of \$1,000 to a mother or sister of an unmarried priest dying in active service who has maintained the rectory for at least five years. This resolution was considered by the Church Pension Fund committee of the Convention and unanimously recommended by them to both Houses of the Convention. It was duly passed and sent to the Trustees of the Church Pension Fund.

Let us hope that this action may receive the earnest consideration of the Trustees of the Church Pension Fund.

(Very Rev.) GERALD G. MOORE
Dean, St. Matthew's Cathedral
Dallas, Tex.

Causal Arguments

After looking through the LIVING CHURCH several times (February 19th) for the article mentioned on the cover, "Proving the Existence of God," I found it under "Sorts and Conditions." Perhaps inadvertently the best title that could

have been chosen for such an article was found by giving it this departmental head, for nowadays no one seems to press for more than the admission that such arguments as you describe may furnish a sort of proof for the existence of God under certain conditions. Even where the latter contention is espoused, little unanimity is found in the present scene when the sorts and conditions are defined. To be sure, however, God does not stand or fall with the term "proof."

But a word about the statement of the Argument from Perfection. The "delightful twist" to the argument which you say St. Anselm gave was twist enough to make an entirely new argument; he did not merely give a new turn to Aquinas' (temporally later) argument.

All five arguments which you list are causal arguments, not just the second, and the only condition for understanding them is to have a satisfactorily developed doctrine of causation. (This is what the "contemporary mind" most specifically does not have because of its Humean lineage.) It is because man cannot have the positive type of concept in his mind of "that than which nothing greater can be conceived" which Anselm's proof requires, that the causal proofs are necessary. Because, among other reasons, man cannot clearly and distinctly (cf. Descartes) conceive of a perfect being, the arguments of Aquinas were stated in opposition to the "proof" you mention from St. Anselm.

Finally, I wonder if the phrase "seeking Him who does not have to be sought" is quite right in its intention. It would seem that God does have to be sought; our only mistake is to think that He is the one who is lost!

My congratulations to you on the new format; the LIVING CHURCH is much more enticing to my reader's eye than ever before.

(Rev.) ARTHUR A. VOGEL
Associate Prof. of Apologetics
and Dogmatic Theology
Nashotah House, Wis.

Vestries and Prayer

Your couplet of editorials in the February 12th copy of THE LIVING CHURCH I found most interesting — "Medievalism in Brooklyn" and "Why the Vestry?"

In "Why the Vestry" you wrote that making decisions for the corporate welfare of the Church is a task requiring continued study, many meetings, careful deliberation, and a long view." Have you not overlooked the most important factor of prayer? This factor is not something that should go without saying, for it is the very absence of this prayer that is the downfall, or is responsible for some of the poor decisions of the vestries of our Church. Are we to deny to our vestries that "the effectual fervent prayer of a righteous man availeth much"?

(Rev.) JAMES B. TROSS
Andover, Mass. Assistant, Christ Church

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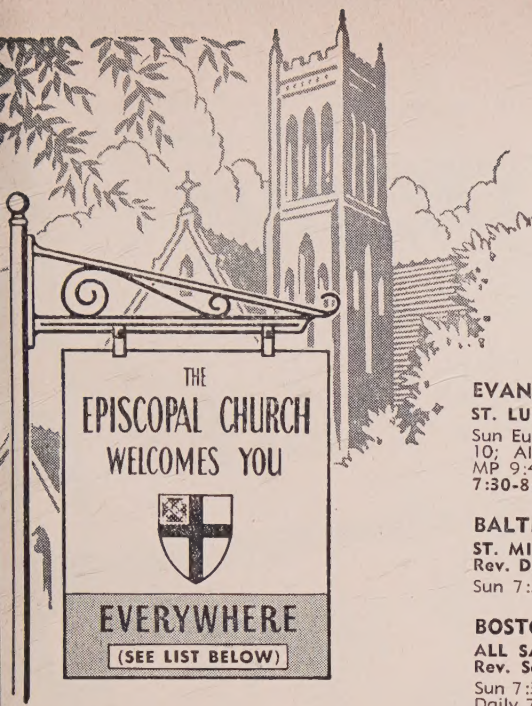
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Sat 4:30 & 7:30

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Rev. Weston H. Gillett; 261 Fell St. nr. Gough
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Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
8:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
Sat Fri HH 8; C Sat 4:30 & 7:30 & by appt

T. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

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Ayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

T. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
2 Noon; C Sat 5-6:30

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T. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

ORAL GABLES, FLA.

T. PHILIPS Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

PORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
HD 9; C Sat 4:30-5:30

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5:45; Thurs & HD 10; C Sat 7

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MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

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Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

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Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
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Rev. W. H. Hanckel, r
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10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S

3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;
Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

NEW YORK, N. Y. (Cont'd)

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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